THE *Lutheran*
WITNESS
May 12, 1953

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.

The opinions expressed by readers are not necessarily those of the Editors.

"NOT IN THE ARCTIC"

The article "Concordia, Edmonton" in the March 31 WITNESS . . . is helpful in orientating many readers on conditions in our Canadian West, particularly also with reference to the work of our Church and Synod. But why . . . the parenthetic sentence "winter temperatures in Edmonton drop to 40 and 50° below zero"? Yes, we have had temperatures that have dropped to this low. . . . But checking with the local office of the Meteorological Division of the Department of Transport, we have been informed that the normal mean temperature for January and February respectively is 6.2 degrees above zero and 12.8 degrees above zero. Normally these are our cold months. No, we do not live in the Arctic nor in Alaska.

Edmonton, Alberta W. C. E.

FREE TO ASK

Re "Another Appeal" in a recent WITNESS article. We greatly appreciate this fine statement of the philosophy of true Christian giving.

With so much work to be done in the building of the Kingdom and with time getting shorter with every passing minute, it seems strange that many of us who call ourselves Christians still expect that we can carry out the Savior's commands without opening our pocketbooks and making generous gifts. It would seem to me and to many of us that it would be far better if we all took this attitude: Thank God we live in a free country where our Church is still permitted to ask its members for money to help to preach the Gospel! Obviously, when the time comes that such appeals can no longer be made, it will mean that we will be living either under a dictatorship of the State or the Church. God forbid that either one may come to pass!

PAUL FRIEDRICH
Executive Director, L. L. L.

St. Louis, Mo.

"SURPRISED"

Was I ever surprised to read the editorial "Understandest Thou?" Yes, indeed, our church is not a concert hall, and yet!! For nigh 50 years this thought has occupied my mind: Can't something be done to bring the text of the choir songs before the eyes of the churchgoers? We do not understand more than 80 per cent of the words of the choir selections. . . .

Let's print the text! Who is going to start?

Chicago, Ill. A. KIRCHHOEFER, *P. em.*

CONCORDIA'S PRESIDENT

In reference to Brother Placke's letter in the April 14 WITNESS:

Having served 27 years as a member of the Board of Control of Concordia Seminary, St. Louis, I may presume to write with some degree of authority concerning the selection of its president. It has been my privilege to work with three of these men, each a devout Christian, each a leader of men, each an executive of discriminating judgment, each a scholar, and each elected to the office by the method currently practiced. We have been blessed under their leadership and have not had the least reason to regret their elections. Each one increased in wisdom in the office, and each was divinely endowed with the talents needed to cope with the problems peculiar to his office during his tenure of office. What makes the system wrong now?

It is true that congregations may not appreciate the difficult job to be filled, but let's let them nominate and let the constituted authority elect under God's guidance.

I can understand the brother's reference to a "favorite son." Yes, there are "kingmakers" among us, laymen and clergy, men who feel that their wisdom will influence a divine call and that God needs a little help. They have had no influence in the selection of a president for Concordia for more than 100 years.

What now? If we let the Board of Directors appoint the president, they can remove him. If they can remove him, they can control him. The Board of Directors is human.

Would the brother be happy with such an arrangement? As for me, *nil sine numine!*

St. Louis, Mo. EWALD SCHUETTNER

"VERY ENLIGHTENING"

"Your Synod" of March 3 was very good. The subject is always timely, because the importance of Synod is often misunderstood by the members of our churches. . . .

The article "The Soul in Your Hand" made me pause, as those words struck me as strange at first. As I read on, it was not strange at all. I had learned all that from the Bible and in my Christian day school training, but one isn't so aware of it as one should be. We think of "our souls being in God's hands" more or less generally. I am therefore glad and thankful for this reminder that we, as the Psalmist wrote, hold and keep our souls, our life, in our hand. Truly a very enlightening article!

Lansing, Ill. MRS. L. CEDERHOLM

A CHAPLAIN SPEAKS

If the campaign for funds for the Armed Services Commission of our Lutheran Church stops with money in the bank, it will have been a failure. Before this money can do the maximum of good, it must provide the services for which it was collected. In order to do that, there is a further responsibility placed upon parents, pastors, and individuals, so that an up-to-date roster of Lutheran men and women in the services can be maintained.

No Lutheran service pastor, contact pastor, or chaplain can serve Lutheran men if he is not aware of their presence. Normally this information is sent to the Armed Services Commission, which, in turn, forwards names weekly to the respective base. But the Commission cannot pass this information on if it does not receive it from the home congregation, i. e., the pastor, or parents, or individual concerned.

Oh, we could give many tragic examples — sons in camp or station for months, nobody knowing anything about their presence. If your son or daughter returns home and has not been ministered to by our Lutheran Church, either directly by a chaplain or by mail through the Armed Services Commission — don't speak words of condemnation of anyone else until you have conscientiously answered this question: How much am I to blame? How much is my son to blame? How much am I, as his pastor, to blame? I cannot fulfill my obligation to my son by contributing to a special collection.

Let us recognize our responsibilities and then acquaint the individual with his responsibility — and then the program for which you have contributed your money will be carried out effectively.

BEN. G. HOFFMANN
Chaplain (Major) USAF

Randolph Field, Tex.

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THE COVER

"The Ascension," a wax sculpture by D. Mastroianni. Religious News Service Photo.

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The Meaning of Our Savior's Ascension

BY JOHN THEODORE MUELLER
Professor of Christian Doctrine, Concordia Seminary, St. Louis, Mo.

GRAMSTORFF BROS. INC.

"The Ascension," by Bierman

As the tourist to Palestine ascends the Mount of Olives, somewhat northeast of the Garden of Gethsemane, he comes to a lovely cloister garden, tended by the monks of the *Viri Galilaei*, the "Men of Galilee."

From this beautiful spot on Mount Olivet, according to an ancient tradition, our Lord ascended into heaven. First He instructed His Apostles with respect to their Gospel mission and rebuked them because of their unbelief. "Then," as St. Mark informs us, "after the Lord had spoken unto them, He was received up into heaven and sat on the right hand of God" (Mark 16:19).

Here, then, was an impressive panorama which symbolized the whole world. "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). With a final benediction He was parted from them.

Christ, the True Savior

Christ's ascension did not take place by chance. It had been predicted in the Old Testament. "Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men" (Ps. 68:18). To Mary He said on the day of His resurrection: "I ascend unto My Father and your Father; and to My God and your God" (John 20:17).

By fulfilling these prophecies our Lord proved Himself the true Messiah, whose work of atonement had been accepted by the Father. He ascended, according to His human nature, in order that we His brethren might also ascend into heaven. The Mount of Olives is thus the culmination of Bethlehem. God, made manifest in the flesh, had completed His atoning, redeeming mission.

Our Lord's ascension strengthened the faith of His disciples, as it strengthens our own faith. "Where I am, there shall also My servant be."

Christ's Session at God's Right Hand

Holy Scripture in many places emphasizes the fact that our Lord ascended into heaven to sit at the right hand of God the Father. This means that our blessed Redeemer, also according to His human nature, with divine power and majesty rules and fills all things and especially as Head governs and protects His Church.

This session was predicted in the Old Testament. "Sit Thou [the Father says to Christ] at My right hand, until I make Thine enemies Thy footstool" (Ps. 110:1).

More comprehensively St. Paul describes the session of our Lord at the Father's right hand. "God set Him [Christ] at His own right hand in the heavenly places . . . and hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His body, the fullness of Him that filleth all in all" (Eph. 1:20-23).

Briefly expressed, this means that Christ, our Brother, according to His human nature, victoriously rules all things, and as the Head of the Church gathers into His Kingdom of Grace the elect of God through the Word and the Sacraments. It does not always seem so. At times it appears as if the devil had been given power to rule this earth. But it only seems so; it is not so. Christ is the eternal Victor and King, and as such He will prove Himself on the Day of Judgment, when the last believer will have been gathered into His fold of love. Until then the Church is in its state of humiliation and hard pressed by many foes. Someday the Church Militant will be the Church Triumphant, in its state of exaltation forever.

Christ's Constant Presence with Us

All Gospels that tell us of our Lord's ascension end on a note of triumph. "And they worshiped Him, and returned to Jerusalem with great joy and were continually in the Temple, praising and blessing God" (Luke 24:52, 53).

And they showed their joy by working for the ascended Lord, by preaching His Word. "They went forth and preached everywhere, the Lord working with them and confirming the Word with signs following" (Mark 16:20).

To this day our Lord's ascension gives every believer true and abiding joy; for this is the assurance which He has given us: "I am with you alway, even unto the end of the world" (Matt. 28:20). The ascension of our Savior did not remove Him from us; it rather brought Him near to us. "He . . . ascended up far above all heavens that He might fill all things" (Eph. 4:10).

What a comforting thought! Our divine Brother is not far away from us, but near us with His grace, His strength, His righteousness, His love. And He is with us to sustain and cheer us, not only when we are gathered for worship at church or when in the sanctuary of our home we have our family prayers. He is with us also in our trials and troubles and sorrows and in the pains of death. "I am with you alway."

Our Constant Presence with Him

That must be our greatest concern in life: our constant presence with Him through faith. "He that believeth not shall be damned" (Mark 16:16). We are present with Him only as we abide in His Word and His Word abides in us. There is the secret and power of His presence: in the Word and in the Sacraments! We may soon be removed from our precious Lord when we refuse to pray without ceasing, when we neglect to hear and read His Word, when we fail to come to His blessed Supper, when we cease to work for Him. "Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me" (John 15:4).

Blessed is everyone who abides in Christ, who constantly seeks His gracious presence! "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you" (John 14:2). That is the final meaning of our Savior's ascension for all who believe in Him.

Therefore "let not your heart be troubled." No matter how great your grief, your loneliness, your poverty, your sickness, may be: "Ye believe in God, believe also in Me" (14:1).

Then all will be well; for our ascended Lord says: "If I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also" (John 14:3). Let us thank God for our Savior's glorious ascension and its message of comfort.

AMERICAN BIBLE SOCIETY

"The Venerable Bede,"
J. Doyle Penrose, R. A., London

A Hymn of Glory

On the eve of Ascension Day, May 26, in the year 735, the Venerable Bede, the Father of English Learning, died at Jarrow, in the northeastern part of England. Scholar, grammarian, philosopher, poet, biographer, historian, theologian, Bede was probably the most learned man in the Western world of his day. In his *Ecclesiastical History of the English Nation,* written in Latin, he gives an account of the work of the first English Christian poet, the herdsman Caedmon (about 670), whose so-called hymn begins with the line: *"Nu sculon herigean heofon-rices Weard."* Yes, that's English, Old English, the Germanic tongue spoken in England from about 450 to 1066. Translated into modern English: "Now we should praise the heavenly kingdom's Warden."

Bede not only recorded the hymn of Caedmon. He composed hymns himself, in Latin, for that was the language of learning in his day. Of the 12 Ascension hymns in the *Lutheran Hymnal,* Bede's "A Hymn of Glory Let Us Sing," No. 212, heads the list. A short note on this first Ascension hymn by an English poet may make our singing more intelligent and heighten our spiritual edification during this Ascension season.

The original hymn contains eleven stanzas. Our *Hymnal* version is a seven-stanza rendering by the 19th-century English clergyman Benjamin Webb. To accommodate the text to the specified tune, the *Hymnal* committee added the Alleluias. The central thought of the hymn is the account of the ascension of our Lord and the Christian's attitude toward the exalted Christ. It expresses in a simple manner and in a spirit of joy, reverence, and adoration the longing of the believer to follow the Lord to eternal bliss. There are three natural divisions:

I. A Call and a Statement

A hymn of glory let us sing;
New songs throughout the world shall ring;

II. The Ascension Story

Christ, by a road before untrod,
Ascendeth to the throne of God.

The holy Apostolic band
Upon the Mount of Olives stand;
And with His followers they see
Jesus' resplendent majesty.

To whom the angels, drawing nigh,
"Why stand and gaze upon the sky?
This is the Savior," thus they say;
"This is His noble triumph day.

"Again shall we behold Him so
As ye today have seen Him go,
In glorious pomp ascending high,
Up to the portals of the sky."

III. A Prayer and a Doxology

Oh, grant us thitherward to tend
And with unwearied hearts ascend
Unto Thy kingdom's throne, where Thou,
As is our faith, art seated now!

Be Thou our Joy and strong Defense,
Who art our future Recompense:
So shall the light that springs from Thee
Be ours through all eternity.

O risen Christ, ascended Lord,
All praise to Thee let earth accord,
Who art, while endless ages run,
With Father and with Spirit One.

The last of Bede's voluminous works was a translation of St. John's Gospel from Latin into English, unfortunately lost, which amid bodily weakness he dictated to the boy who attended him. (See Artist Penrose's conception, left.) "So long as the spirit was in the body," Biographer Cuthbert records, "he continued to sing 'Glory be to the Father' and other spiritual songs and ceased not, with outstretched hands, to render thanks to the true and living God."

The tune *"Lasst uns erfreuen,"* by an unknown composer, appeared first in a hymnal published in Cologne, Germany, in 1623. Apparently forgotten (it is not found in German Protestant hymnals), it was revived in the *English Hymnal* of 1906, where it is used with the hymn "Ye Watchers and Ye Holy Ones" (No. 475 in the *Lutheran Hymnal*), and it soon found its way into practically all modern hymnals. Its simple structure, its inverted and repeated short phrases, and its cumulative force and strength have made this gem of musical hymnody a universal favorite.

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ASCENSION

Ring, ye bells of heaven, ring loudly,
Christ, who bore our many sins,
Pleading for His blood-bought children,
Now His glory reign begins.

Sinners in derision crowned Him,
Mocking Him who came to die;
See, ye saints, the Man of Sorrows
Rising to His throne on high.

Ring, ye bells of heaven, ring loudly
These glad tidings to declare:
Jesus rose to heaven victorious
For His children everywhere.

Crown the Savior, angels, crown Him,
Who our evil Foe o'ercame;
May we never fail to praise Him,
Never blush to bear His name.

Tucson, Ariz. MARIE TURK

✠

WAIT UPON THE LORD

How oft our Christian life limps after faith
And hope is mixed with doubt and vain desire!
So is our love whose early fervor wanes
And flickers like an ember in the fire.

Our vows are often like a morning cloud,
Like buds that promise much, then wilt and die.
We put our trust in things material
And find that they can never satisfy.

Why do we grovel in the dust below
When we might wait upon the Lord and soar
On wings of prayer into His presence now
For strength to run, to walk, and faint no more?

Milwaukee, Wis. W. M. CZAMANSKE

Happy Birthday

By ALFRED P. KLAUSLER
Editor, *Walther League Messenger*

Sixty years ago, May 23, 1893, a group of Lutheran young people from the Missouri Synod, representing 12 young people's societies from Buffalo, Fort Wayne, Milwaukee, Detroit, New York City, Rochester, N. Y., Brooklyn, Dallas, and Danbury, Conn., met in Buffalo, N. Y., to organize a national youth organization.

Sixty years later this same organization, now numbering 3,606 Walther League societies in the United States, Canada, Mexico, and England, celebrates a happy birthday. The climax to the anniversary celebration will come at Chicago, July 19—23.

Aim

Those first delegates decided that the principal aim of the Walther League was "to assist in keeping our young people within the Church." The Walther League has never changed that objective. Today, as sixty years ago, Walther Leaguers work for their church, both locally and nationally.

These sixty years offer a remarkable parade of achievements on the part of the Church's young people. Here are just a few:

Achievements

In 1906 a tent colony for the tubercular was established in Wheat Ridge, Colo. The Walther League supported the cause of these fellow Lutherans. In the twenties the Walther League assumed full ownership of the Lutheran Sanatorium. Today that tent colony has grown into an impressive sanatorium, complete with the latest and best equipment and medical staff to battle tuberculosis. This Lutheran Sanatorium is part of the Wheat Ridge Foundation, which sponsors a medical social work program in nine major cities of the United States and Canada. Every year the Walther Leaguers distribute Christmas seals to help support the cause of Wheat Ridge.

It was back in 1923, the era of President Coolidge, when the Walther League established its summer camp at Arcadia, Mich. Here at Camp Arcadia, the pilot model for the hundreds of district summer camps which have been held throughout the Church during the past thirty years, the Walther League set up its summer conference program, which has attracted thousands of young and old during the years.

Growth

By the time 1923 rolled around, the first 12 societies had multiplied to 1,000. 1936 saw 2,000 societies in the Walther League. By 1951 there were 3,500 societies. During these years the Walther League had raised a Golden Anniversary Fund, which supplied the funds for the Lutheran Youth Building in Chicago; had collected sufficient funds to establish a youth center in Hokkaido, Japan, at a cost of $20,000; had started the Lutheran Volunteer schools (first one in 1945 — today more than 20 are held each year); had undertaken an extensive Youth Workers Conference program for the training of youth counselors in the techniques of youth work; had inaugurated the Bible Reading League with over 30,000 members; had held its first international convention outside the borders of the United States (Ottawa, Canada, 1952).

Special Interests

During all these years the Walther League took an active interest in many synodical projects. It was vitally interested in the establishment of KFUO, to which it contributed substantial sums; it helped the cause of Valparaiso University; it encouraged the growth of the Lutheran Hour in the pioneer days when Dr. Walter A. Maier, its first executive secretary, 1920—1922, was beginning his radio ministry; it established the *Cresset*, now edited and published at Valparaiso University, a magazine of creative arts and public affairs.

The many leaders and executive secretaries the Walther League has had in these past 60 years have all made notable contributions to the life of the Church. Walther Leaguers who first held office in District and International today occupy prominent positions in Synod and also in the secular world.

Synodical Recognition

In the early days of the Walther League there was some opposition to such a youth organization. However, Synod itself recognized the Walther League as the official youth organization of the Church. Today the synodical *Handbook* gives official recognition to the Walther League. Through the years the Walther League has worked in close co-operation with Synod through the Board for Young People's Work. A representative from this Board always attends the meetings of the Walther League Executive Board.

Today parents, pastors, and synodical leaders encourage the many Walther League functions which bring together the young people from many parts of the country. District camps, Lutheran Service Volunteer schools, zone rallies, district and international conventions, provide opportunity for the boys and girls and the young men and women of the Church to meet one another. Many a lifelong union has started from a meeting at some Walther League gathering.

The Walther League looks back with thanks to God for the many glorious opportunities He has given the youth of the Church.

Looking Ahead

But the Walther League does not propose to rest on its laurels. While it numbers over 3,600 societies, with a membership of over 75,000, the Walther League realizes that it must reach almost 200,000 young people not in organized youth activities in our Church.

As of today, the Walther League is appealing to all former Leaguers to become actively interested in the cause of youth work in the home congregation These League alumni are being urged to bring the youth of the Church into direct contact with the League.

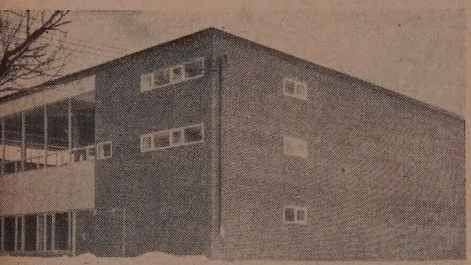
At the 60th anniversary convention of the League, to be held in Chicago July 19—23, the League will begin a long-range youth evangelism program in co-operation with Synod's program.

These are critical years for the youth of the world. Many young people are filled with despair or quiet cynicism. The Walther League through the Church hopes to meet this critical challenge by supplying youthful energy and vision in preaching the Gospel. This is how the Walther League will help the older generations in preaching the Gospel.

The Lutheran Youth Building in Chicago, owned and operated by the Walther League. Dedicated in 1942, this building at the edge of Chicago's Loop is the center of planning for youth activities in The Lutheran Church — Missouri Synod. The office staff consists of four executive secretaries and thirty office personnel

L. to r.: Luther Hall, Luther Statue, Administration Building, Buenger Library, and Dining Hall

President Poehler conferring with students



Buenger Memorial Library

Concordia College, ST. PAUL, MINN.

By MARTIN J. NEEB
Executive Secretary, Board for Higher Education

Few of Synod's college campuses reflect the steady growth of the Church more accurately than the development of 60-year-old Concordia College at St. Paul, Minn. The original site, consisting of five acres and a few buildings, was purchased from the State of Minnesota for $25,000. Today the campus has grown to a total of 22½ acres, accommodating eight buildings and eight faculty residences with a replacement value of approximately $2,775,340. During the past five years alone the school has furnished 134 male graduates for professional service in the Church. In addition, it graduated its first class of teacher-training students, numbering 20 women, in June of 1952.

On this campus "Conquest for Christ" funds are contributing greatly improved educational service and are also adding to the school's dormitory capacity so that a sizable pre-teacher-training program for women is made possible. It is earnestly desired to expand this program, since there is an urgent need for many women teachers in our parish schools.

Buenger Library

The first grant from "Conquest for Christ" funds included a $175,000 contribution toward the $250,000 Buenger Memorial Library, which is now completed and in use. The building is named in honor of Dr. Theodore F. Buenger, who served this school for 50 years, 34 of them as president.

This modern, well-lighted library, with space for 40,000 volumes and reading facilities ample for a student body of 500, replaces a basement room in Luther Hall, which served as a library until 1951 and which became so crowded with book stacks that another basement room had to function as a reading room.

Buenger Library also houses a student lounge and several private study rooms for students and faculty. The museum is on the ground floor.

Best of all, the new building has a private prayer chapel, provided upon the repeated requests of students. It serves a real need because dormitory life provides little opportunity for meditation and no privacy for personal prayer. Furnishings for the tiny chapel were gifts from students and friends of the college.

"Old Main" Remodeled

"Conquest for Christ" funds are also supplying $50,000 to remodel the Old Main Dormitory for the pre-teacher-training program. The remodeled building, expected to be ready for occupancy by September, 1953, will house 88 women and have a student lounge and an apartment for a housemother.

To House Synod

Another large construction project now in progress on this campus is the Lutheran Memorial Center, which is expected to accommodate the convention of Synod scheduled for 1956. Fellow Lutherans of the Minnesota District have contributed for this building more than $360,000 as a memorial to the young people of our faith who gave their lives for their country in World War II. The Lutheran Memorial Center will provide badly needed space for the physical education program and also serve as a meeting place for conventions of the Minnesota District and for other large gatherings. When the building has been completed, it will be presented to the Missouri Synod.

Other Campus Installations

The campus also includes an administration building, four dormitories, the refectory, the gymnasium, eight faculty residences, and two athletic fields with baseball diamonds, football field, hockey rink, and a quarter-mile cinder track. The school has well-equipped laboratories for the natural sciences and a natural history museum. Extensive landscaping has enhanced the beauty of the grounds.

Pre-Deaconess Training

By an arrangement entered into with the Lutheran Deaconess Association through its superintendent, the Rev. Arnold F. Krentz, Concordia College offers two years of pre-deaconess training to selected women students. Upon successful completion of the prescribed two-year course, such students transfer to Valparaiso University, Valparaiso, Ind., to complete the last two years of the deaconess training program.

Co-Education

Co-education was introduced for college-level teacher-training students by resolution of the Milwaukee Synod (1950). Women students enrolled in this course may elect, after completing two years at Concordia, to enroll at the River Forest or Seward teachers' colleges for one or two additional years to earn the teacher's diploma or Bachelor's degree or to take a summer course at River Forest or Seward and be placed in the field as emergency teachers.

Large Enrollment

Concordia has an enrollment of 341: 127 in the college and 214 in the academy. The Rev. William A. Poehler is president of the school. Arthur M. Ahlschwede is principal of the high school division, which is accredited by the North Central Association of Colleges and Secondary Schools. The college department is accredited by the University of Minnesota. A teaching staff of 18 men and women conducts the educational program.

Library Interior

And Jesus Said

Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfill. Matt. 5:17.

The multitudes listening to Jesus' Sermon on the Mount expected Him to say something on the Law and the Prophets, the sacred books of Israel, forming one of its prize possessions. Where was there another nation to which God had given a revelation of Himself and His will in inspired writings? If anybody thought that Jesus, coming many hundred years after Moses, would brush aside or modify the old Revelation, he was altogether in error. Jesus came not to destroy, but to fulfill. The Law, consisting of commandments, and the writings of the Prophets, containing precious promises, both called for fulfillment. This double fulfillment was the task of Jesus.

In this particular connection He speaks especially of the attitude toward the Law, not one jot or tittle of which could be ignored or left unfulfilled. With its many provisions it formed a yoke, which, as Peter says (Acts 15:10), neither the fathers nor his own group of believers were able to bear. One must here not think merely of the Ten Commandments, which, too, not one of us can keep, but, in addition, of the numberless regulations governing the life and worship of the Israelites. Perhaps one or the other may have wished that the young Prophet from Nazareth would make the burden less crushing, less exasperating.

See what Jesus does. He does not declare the Law a dead letter, which now need no longer be kept. Human laws can be repealed; divine laws, given for all mankind, never. It is true, temporary provisions, enacted merely for a certain period and for certain conditions, can be revoked. This pertains, for instance, to the Sabbath law and the Temple ritual. But the so-called Moral Law, binding for all nations, given chiefly in the Ten Commandments and repeated in many a statement of the Prophets, the Psalms, and the other parts of the holy writings, cannot be revoked. Let no one place his trust in such a futile, erroneous conception and think that now in the New Dispensation the edge of the sword of the Law has been dulled and divine justice has become less exacting. It would be a most disastrous view to take. Let there be no mistake on this head — the Law has to be kept. Not repeal of the Law, but fulfillment of it is the joyful news which Jesus proclaims. What we cannot do, He performs for us, as our Substitute. He complied with the Law's demands and did it for us. His fulfillment is our fulfillment. God be praised for this good news!

WILLIAM F. ARNDT

Your Synod

Floor Committee Two of Synod's convention at Houston, like Committee One, will be composed of delegates from practically every District. This committee must concern itself with the assignment of the many reports and requests of Synod's mission boards.

When God has granted our Synod the joy to open a new mission in the United States and Canada every 90 hours during the past triennium, the committee has something very important to consider.

When ever-increasing opportunities for personal evangelism present themselves; when more and more effective work needs to be done to reach the great number of unchurched with the Gospel of Christ; when those who have grown indifferent need to be reclaimed for Christ, the convention will have to give serious thought to a proposed well-planned and well-organized "Conquest of Souls."

When the population shifts have caused so-called "blighted areas" in our cities or brought throngs of people to the West Coast, to Texas, to Florida, etc.; when D. P.'s have settled in large numbers in Canada, along the West Coast, in some of our metropolitan centers, in South America; when the radio and television programs bring names of possible mission prospects; when, according to conservative estimates, one-half million people view our Synod's television program every week, then surely opportunities and problems must be considered.

We shall hear of the progress made on the South American continent. There will be reports about hardships on account of inflation, etc., but also reports about new opportunities which beckon us.

Missions in Panama and in Guatemala with excellent work by our missionaries and by our laity; challenging work among the natives, both adults and children, in Mexico City and in Monterrey; encouraging work in Hawaii, in Honolulu and in Wahiawa, must be considered.

To the above must be added the work of missions among the blind; the library from which the blind may obtain books and periodicals in Braille type and also talking books; the excellent work done by volunteers.

Furthermore, we shall hear reports about the work of our 35 missionaries to the deaf, our schools for the deaf at Detroit, Mich., and Mill Neck, Long Island, N. Y., the only Protestant schools for the deaf in our country.

Missions, missions, and more missions! What a privilege! What a responsibility!

J. W. BEHNKEN

The Ten Commandments

VI. "Thou shalt not commit adultery"

Sexual looseness has always been characteristic of a large proportion of men and women who have no respect for religion. By many pagan religions it has been elevated to the dignity of a religious rite. It is this phase of Hinduism especially which makes modern India infamous.

The Creator has endowed the human race with certain powerful instincts. Rightly directed, these serve the welfare of the individual and of the race. Abused and uncontrolled, they make for corruption and misery. The body, with all its functions, is not a satanic contrivance. We believe that God has given to us *body* and soul. We who are children of God are instructed to regard the body as a temple of God. It is sin that has laid its defiling hand upon men and also polluted our bodies, the sacred places of God's abode.

Where sin reigns, men give their members to be servants of sin. To justify sinful practices, they invoke the holy name of religion — we have referred to that above — or else with devilish ingenuity call upon science and common sense to cloak them in a guise of respectability. Our natural instincts, we are told, must have free play. All inhibitions and repressions lead to unhappiness, to mental and physical derangements. We must experiment, shouts another school; only by the trial-and-error method can progress be made. Every beastly perversion may be hallowed if prompted by such "scientific" curiosity. And so the morals of the barnyard, of alley cats and goats, are blatantly advocated as the ideal for rational men and women.

The Church of Jesus Christ takes a firm stand against all such licentious theories and practices. Our Lord lived and died to release us from the bondage of sin. We are to serve God in holiness and purity. Stern repression of all debasing tendencies is the only way to physical and mental and moral health. Martin Luther explains the Sixth Commandment very briefly and very comprehensively: "We should fear and love God that we may lead a chaste and decent life in word and deed, and each love and honor his spouse." Christians will endeavor to live up to this ideal.

GEORGE C. KOENIG †, 1894—1950

Prayer

Almighty God, our heavenly Father, grant us, we beseech Thee, Thy Holy Spirit, that He may ever defend our minds against all allurements of the flesh and that by the power of His grace we may strive to serve Thee in holiness and pureness of living; through Jesus Christ, Thy Son, our Lord. Amen.

Editorials

The "Witness" Watchword: **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

Worship That Uplifts

While it is true that Christian worship is primarily directed to God and intended to exalt His holy name for His innumerable blessings, it is likewise true that we should take home rich blessings upon every return from the Lord's house.

One of the chief requisites for God-pleasing and soul-refreshing worship is personal participation in all phases of the church service. Omit this personal element, and the worship degenerates into something cold, drab, listless, repulsive, almost as chilly and unfriendly and uninspiring as if the services were conducted by means of two-way phonographs, one substituting for the pastor and the other for the people.

What is it, aside from the preaching of the Gospel, that inspires you, carries you along, makes you talk about it, and urges you to come again? Is it not like being under the baton of a choirmaster when the entire congregation from the first note makes the chorale its own and continues with unflagging interest through the entire liturgy? Few things in life are as inspiring and soul satisfying as to hear and participate in consecrated singing and chanting in a well-filled church.

Do you wish to derive greater blessing from your worship? Do you want to return from worship with that undefinable feeling of spiritual strength and uplift? Then do not be a silent spectator, but an ardent and active participant in the entire service, giving or receiving with all your heart as the occasion demands. Churchgoing will then not be a drudgery, as it is to some, but a weekly adventure fraught with pleasure and profit.

No Rubber-Stamp Delegates

The Houston Convention is drawing near. The nearly 4,500 member congregations of Synod will be represented by more than 600 voting delegates, pastors, and laymen. The 584-page *Book of Reports and Memorials,* containing the voluminous business to be transacted, has been mailed to all pastors, teachers, and lay delegates.

The obvious purpose of issuing this volume is to acquaint the delegates well in advance with the business of the convention so that they may participate and vote more intelligently. Each delegate is expected to study these reports and memorials diligently. Nor is there any objection to discussing such matters in voters' assemblies.

Yet the churches of Synod have spoken out clearly against binding delegates on any given item of business. Paragraph 1.55 in our *Handbook* states: "Congregations shall not require their delegates to vote in accordance with specific instructions, but every delegate shall be permitted to vote according to his own conviction." This provision is meant to be taken seriously. It does not prohibit congregations of Synod from voicing their sentiments to the delegates; yet every delegate should come with an open mind, give diligent attention to the discussion in committee hearings and on the convention floor, and then vote according to his best judgment.

By the same token, no delegate should feel obliged to vote for the recommendation of the floor committee. True, the personnel of these committees is chosen with great care and usually consists of capable men, who give much time and thought to the matters assigned to them. They also hear much testimony and are, therefore, in the best position to make sound recommendations. The delegates should conscientiously weigh their counsel, but then vote according to their own convictions.

If delegates were compelled to vote according to instructions, the real purpose of the convention would be defeated. There would be no meeting of minds on any issue, and individual congregations might then as well mail their opinions and recommendations to the officials of Synod and thus save the expense of holding a convention. It is the careful, intelligent, conscientious, and brotherly discussion of issues which leads to the God-willed understanding and co-operation which is so essential for successful work in a large organization like our Synod. May all delegates be alive to this responsibility and discharge their obligation accordingly.

How High Is Heaven?

Strange question? Not at all, since an inspired man of God bids us reflect upon this question. For it is written in Psalm 103: "As the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the East is from the West, so far hath He removed our transgressions from us." The holy writer uses both dimensions as an index of God's grace, which we do well to ponder.

How high, then, is the heaven above the earth, and how far is the East from the West? Clearly the heaven referred to is not the future realm of the redeemed, but the firmament above us. How high is it? "God set them [sun and moon] in the firmament of the heaven" (Gen. 1:17). How high, then, are the sun and the moon above us? Scientists tell us that the former is some 92,000,000 and the latter 238,000 miles removed from us. It would take a modern jet plane at 700 miles an hour 30 years to make a round trip to the sun. If this be so, we get an idea of the distance to which God has removed our sins from us.

How far is the East from the West? That depends on whether we conceive these two directions as encircling the earth or as moving away from us in a straight line into infinity. In the latter case our imagination must finally cease to function in trying to establish these distances. It is just this thought of immensity and immeasurableness which the inspired writer wished to convey by divine impulse. He would overwhelm us with this description of God's grace and thus work in our hearts an ineradicable conviction that our sins have been fully, completely, and eternally expiated. He would have us believe that God's mercy is greater than all sins, so that for the rest of our days we might sing praises to His great name and be inspired likewise to proclaim His great mercy to others. Every time you behold the sun or the moon, therefore, think of the greatness of God's love, and let it be the theme of your song day and night. And do your part to spread the glad news from pole to pole.

Mother's Day

On Mother's Day some of us will wear a red carnation; others, a white one.

On this day many of our thoughts drift back to childhood years, and, out of the past, like an echo, happy moments reappear. Memory clusters around a lot of little things: mother laughing away petty troubles that loomed large and threatened to engulf us; mother singing away gloom and heaviness that followed frustrations and blighted hopes; mother smiling away irritations and little acts of mischief; mother praying away fear and anxiety in time of stress; mother laying a soothing hand on a fevered brow in the silent night watches and speaking of the healing power of the Great Physician; mother laying a restraining hand on father's shoulder, when at times he seemed unduly stern, and remembering that, at one time, she, too, was a child; receiving from mother's hands a Bible as a personal possession, with name and date inscribed in her own beautiful handwriting; arriving at school confidently with the home assignment completed, and then: "Teacher, why did you mark out this arithmetic problem? Surely, your answer book must be wrong. Mommie checked my paper before I left this morning"; mother, by faith and prayer, guiding the visions of an adolescent for the future; mother, thinking of her soldier son who, at midnight in some lonely tent, feels her presence across the separating miles and thanks God for having made her His instrument that molded his character by telling him of right and warning him of wrong.

Now, as her eyes grow dim and her heart is aging, her letters, although written with a trembling and uncertain hand, constantly remind us that in the days of precarious living our destiny as well as that of the nation rests securely in the hands of a merciful and omnipotent God.

And for those whose mother has come to the end of the path charted for mortals here below and has entered the realm of eternal bliss above, a look through the eye of memory will bring back scenes of love and devotion, love that would rather give than take; love that grew stronger as ill winds of circumstance blew harder. Even though she is gone, she will be remembered as one of the most blessed gifts God gave to His children on earth.

Crew or Passenger?

A church, in a manner of speaking, is like a passenger liner. As a captain of such a ship needs an efficient and dependable crew, so the pastor of a church must have the assistance of men and women of spiritual and mental qualifications to take care of many aspects of church work. Sometimes the church ship has too small a crew and too many passengers. Then things do not go so well.

Our age makes many demands on a church. Its educational agencies must be staffed with able teachers and provided with efficient management; financial accounts must be kept in good order; membership lists must be kept up to date; absentees and lost members must be followed up; needy families look for relief in distress; helpless invalids appreciate a cheering visit or thoughtful acts of Christian service; young people are in need of guidance so that their sympathies and powers may be enlisted for greater work in the future; for the musically gifted there is always an opening in the church choir.

In these varied activities of the church there is an opportunity for all to use their talents and their influence. Everyone may find a little niche which he can fill. There are always some, however, who disown the responsibility that goes with membership. They say one's efforts are not always appreciated; one's deeds are often criticized; the work requires sacrifice, and the visible reward is slight. But these are not valid reasons for withholding one's service from the church. The ideal is to engage in such work in the spirit of love, service, and sacrifice and to put the heart's sincerest effort into the work. While it is true that this ideal cannot always be realized in many churches, that is true of all human organizations; but it is also true that more churches, from year to year, are striving for the ideal.

Are you a member of the crew or merely a passenger?

"Classical Christianity"

Some erstwhile liberal religious leaders have been renouncing publicly their former watered-down Christianity and defending the fundamentals of our Christian faith. At the annual meeting of the Associated Church Press, held in Washington, D. C., recently, Canon Theodore O. Wedel, of the Washington Cathedral (Episcopal), in a very stimulating address, declared that a Christianity without the deity of Christ and the miraculous is a "remnant Christianity." He stated that in his youth he had held this liberal type of religion, but that it had always disturbed him, because it left unanswered the great issues of life. A Christianity emphasizing only the ethical, moralistic side, he said, is nothing but a Jesus imitation society, a sort of "moral manicuring," a sentimental Judaism, with Christ as a sort of First Christian, a super Socrates, or a Christian Confucius. The modern Gospel would read: "God once inspired a Jew to say, 'Come unto me and see what you can become.'"

Declaring that one cannot feed a dying man with Beethoven, the Sermon on the Mount, or the cake icing of secular culture, the canon called for a return to what he termed "classical Christianity," that is, theological, Biblical Christianity. Only a Savior who is God can solve the problem of sin and death.

Such statements by this noted Episcopal leader are, of course, elementary truths for Lutherans, truths taught in our day schools and confirmation classes. But it is certainly heartening to hear theologians in high places confess publicly their faith in the old-time Gospel of the God-Man, the Savior Jesus Christ.

How Honest Are You?

We like to think of ourselves as being honest. But it might be shocking if cases were pointed out to us when we were not honest or careless about the truth.

Have we ever pretended to have read a book when we had merely heard of the title or heard or read a review? Or have we ever, in relating an encounter with another person, quoted ourselves, but in so doing mentioned things we really had not said, but which were afterthoughts or things we wished we had said?

If we have been guilty of these and similar cases of dishonesty, why did we allow ourselves to become so? Perhaps it was weakness. We did not want to appear ignorant, or we wanted to make a good showing for ourselves. But it was still wrong.

Therefore as Christians we should confess and forsake such sins because of the gracious forgiveness of God for Christ's sake. "Speak every man the truth with his neighbor."

Foreign Missionary Nurse

ANGELA REHWINKEL

By HARRIET E. SCHWENK

Miss Angela Rehwinkel, R. N., who has spent more than thirty years as superintendent of Missouri Synod's Bethesda Hospital at Ambur, India, is tall, fair, ash blond, straight-backed. Her walk is graceful, her smile ready, her voice soft and gentle. If you ask her about her work, she will give you praiseworthy accounts of any other Lutheran missionary until you prod her for personal facts. In the interview at the home of her brother, Prof. Alfred M. Rehwinkel, on the campus of Concordia Seminary, St. Louis, where she visited during her furlough, she was doing two things at once: cooking curried rice, the main meal of the people of India, and telling of the work she lives and loves in the mission hospital at Ambur. Work to her is more important than talk.

Born near Merrill, Wis., the daughter of a Missouri Synod pastor, and trained as a nurse at St. John's Lutheran Hospital, Red Wing, Minn., she glossed over as trivial her adjustment to India's heat.

In November, 1921, she went to India for the first time, two months after Dr. Theodore Doederlein had left Chicago to start a medical mission at Ambur. Only two other women in the foreign-mission service of our Church have an equal record of service, Miss Olive Gruen, teacher and evangelist now in Formosa, and Miss Gertrude Simon, now in Hong Kong.

Orphanage

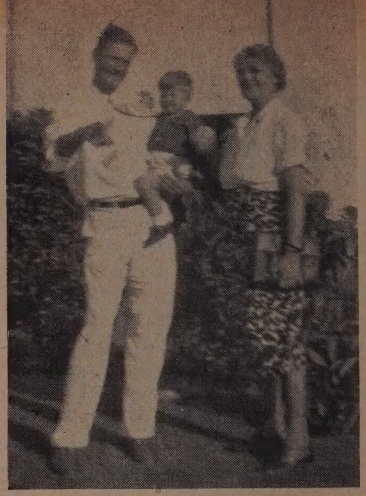
During her first five years in India, in addition to her hospital work, Miss Rehwinkel had sole charge of 11 orphans, who kept her busy, as 11 little Indians will. In characteristic understatement she mentioned, "It was not too difficult; we had room for them in a hospital ward." All of them, members of our Church, keep in touch with her. The last one to marry invited her to his wedding last year. These facts bespeak the affection she must have showered on them.

Dr. O. H. Schmidt, Executive Secretary of the Foreign Mission Board, said: "You should see with what honor and gratitude the people of Ambur regard Miss Rehwinkel for her ability, her understanding of their ways, and for her sympathy."

Lepers

Since 1936 Bethesda has held clinics twice a week to treat lepers in the villages near Ambur. The staff now gives injections of refined chaulmoogra oil to 300 to 500 lepers a week. "While we touch lepers all the time," Miss Rehwinkel said, "we do not touch them unnecessarily. Our technician, Mr. Kirubia, who received special training at a leper clinic in Madras and who worked under Dr. Leckband, is fearless. Our male nurses, under his supervision, give the injections in the hip of the patient." Miss Rehwinkel has helped thousands of reluctant Indian women arrange their garments in modest manner — easy to do with the loose saris of the native women — preparatory to the injection. She talks to them, for she feels sorry for them as well as for the person who gives the injection, for not every nurse wants to do that work. People in India shun leprosy.

"Leprosy can be cured, but it must be treated," Miss Rehwinkel said. "One of our native Christians noticed that under his foot he had a big sore which gave him no pain. The doctor's diagnosis was leprosy. The patient, an educated man, prominent in his work, felt dreadful. Our staff doctor scraped the wound, treated it, and today the foot is healed. However, the man must take medicine and must be watched for years, although he is cured. Because he is near our hospital, he can take care of himself. His grandfather, who lived in the patient's home, was a leper.



Missionary Harry Smith and son from Ernakulam, near Cochin, India, bidding Miss Rehwinkel good-by as she leaves for the United States

"Children in India, as well as adults, contract leprosy. A leprous mother produces a non-leprous child. Leprosy is a postnatal communicable disease," Miss Rehwinkel explained. "Serious leper cases, among whom some have lost their sight, come limping in. To them we give vitamins. Our hospital could use lots of vitamins in the dispensary, far more than we can now afford. After we have a building, we expect to treat serious leper cases with a new antibiotic; for this the patients must be under our observation."

India has sanatoria for lepers, but with the prevalence of the disease and the poverty of the masses there is seldom opportunity for isolation outside the crowded hut the leper calls home. Leprosy strikes the rich and the poor. "We get the poor," Miss Rehwinkel commented, "but we have good medicine to help them, and we have good friends of missions in the U. S. who support our Leper Fund. A group from Michigan sent enough money to Bethesda for our hospital's supply of refined chaulmoogra oil from 1936 to 1952. When that fund dwindled to nothing last year, a lady sent $1,000. Now that Dr. W. F. Bulle has expanded our work through his highly scientific method, we have so many patients that we use more medicine."

Lepers coming to Bethesda Hospital, Ambur, for treatment. Miss Rehwinkel is at right, rear

Cholera and Plague

In serious cholera epidemics the staff treats 8 to 12 patients the first day, 20 the next, and increasing numbers with the spread of the epidemic. While natives come to the hospital for vaccine injections, there are many who are too poor to come and some who through tradition are opposed to hos-

pitals. Although the natives live in crowded conditions, and although the "If I die, I die" attitude of most Indians produces rare herculean struggles to live, every native is afraid of cholera.

The 1943 cholera epidemic was a bad one at Ambur. Cholera victims become so dehydrated from vomiting and purging that they cannot take medication by mouth until they have received 1,000 or 2,000 cc. intravenous saline injections. In epidemics the hospital staff works very hard.

Rats carry plague, and since India lacks sewers and sanitation, rats are common. As soon as a dead rat falls from the roof of a hut during an epidemic, the inhabitants run, for they know that the dead rat is the first sign of plague; the plague-infected fleas on the rat will jump, light on the people, and give them the germs that cause swelling in the groins and arms. Everyone is asked to kill rats. In the panic of plague, natives flock to the hospital for inoculations.

Obstetrics

"In the years I worked at the hospital without a Western doctor, from 1924, after Dr. Doederlein left, to 1929, when Dr. Eleanore Bonsack came, and from 1932, after she left, to 1936, when Dr. Leckband arrived, we had Indian doctors who had received their training at Madras," Miss Rehwinkel said.

Graduate nurses who are also midwives do most of the obstetric work at Bethesda. Doctors handle only serious cases. In the early twenties the hospital registered 20 births a year; now it has 600. "Indian doctors on the whole pay little attention to obstetrics. Childbirth for the Indian mother to some extent is easier than it is for the American mother, who lives differently. In India the housewife sits or squats on the floor to do her cooking, for she uses a fireplace. In this way she strengthens her abdominal muscles. Nevertheless we see very serious obstetrical cases.

"My saddest experience in India," Miss Rehwinkel continued, "is to care for the woman who with a ruptured uterus has traveled by oxcart, over rutted roads and at times from far distances, for hospital care. Before I went to India, I had never seen such cases, but we now care for six to twelve a year. When these women come with no pulse, a drop in temperature, then we work fast to revive them. Through lack of training they never know the seriousness of their condition. When they leave the hospital to return to their village, we see the miracle of medical mission work through God's help.

"At Bethesda we must keep the mothers seven to nine days after childbirth, for they do not have proper care in their homes, where the earth is the floor and where there are no lavatory facilities. Especially since the 1951 famine in India — and many of our medical cases are the result of starvation and the lack of proper food — poor, undernourished mothers have little or no milk for their infants, who must be nursed, for there is no other way to feed the babies. If there is milk to be purchased, the parents are too poor to buy it. In the second or third month of breast feeding, the baby gets thinner and thinner and finally dies of starvation."

Hospital

In the early days of her service in India, Miss Rehwinkel used kerosene lanterns on windy nights and at other times candles, because they generated less heat, for study. In the villages the staff still uses kerosene lanterns. Today India, eager to have all villages electrified, is also appropriating money to regulate electricity. This is important in X-ray work.

I asked Miss Rehwinkel what was her happiest experience in India and wondered whether she would mention the beauty of the Kashmir Gardens, the majestic Himalayas, or the Taj Mahal. Work and humanitarian service are always uppermost in her mind. "My biggest thrill in India," she said, "was the gift of $70,000 from the Lutheran Women's Missionary League. This gift provides for the expansion of Bethesda from a 45-bed to a 100-bed hospital; for improving our electrification; for our out-patient clinic, which takes care of people who are not hospitalized; for three residences for doctors; for enlarging the nurses' home; for improving the water system (we now have two pump-driven wells); for water-storage tanks; for repairing roads on the compound; for new water piping; and for a drainage sewer. Formerly our native women nurses trained in Madras at the London Mission; our male nurses came from Mysore or from Dr. Ida Scudder's hospital at Vellore, 30 miles from Ambur."

"And the needs?" I asked.

Miss Rehwinkel replied that Bethesda must send patients for large X-ray pictures to the world-renowned Vellore Hospital, Dr. Scudder's 550-bed institution, which the Reformed Church and other missions support. Eighty-two-year-old Dr. Scudder this year received the Elizabeth Blackwell Citation of the New York Infirmary as one of the five outstanding women doctors of 1952.

The staff at Ambur could use more equipment, supplies, and apparatus, Miss Rehwinkel added, as well as a small hospital for isolation cases on the compound, because there are frequent epidemics, TB, and much typhoid in the district. Bethesda would also like to build small hospitals in the villages to care for the many lepers. "Our patients," she also mentioned, "do not have the money to buy antibiotics, the expense of which Americans are well aware of. And neither can we furnish these drugs free, for we do not have the funds."

She spoke enthusiastically of the monumental progress in medicine during the last decade and gratefully of the food packages and powdered milk which the Mission Board sent for distribution in famine areas.

Heat

During April and May in Ambur the thermometer stays around 100 to 104° by day and 90° by night. The hot season, which lasts from March 1 to October 1, sticks around 100°, with little cooling off at night. "Because I am busy and on my feet most of the day, the heat does not bother me while I work, but the hot nights do," Miss Rehwinkel admitted. The coolest season at Ambur comes at Christmas, with 70 or 75°. Only the last five years has Bethesda had electric fans. "Coming home to cold U. S. winters does not bother the missionaries if they have winter clothing; but this is a costly item for missionaries from India," she said. "India's heat is enervating. When missionaries arrive at Kodaikanal, our hill station, adults and children look pale and tired."

Health

Through her three decades of service in India, where the average life span is 26, Miss Rehwinkel has never had a serious illness, only an infected finger and a cold several times.

Wild cheetahs have crossed in front of autos in which she traveled; a cobra was on steps she climbed, and another poisonous snake within reach of her hand when a quick-eyed servant told her to move.

In India

"At Ambur we always look forward to mail and long for letters and magazines from home. The air-mailed LUTHERAN WITNESS reaches us 10 days after it is printed and keeps us in touch with the work of our Church at large," she added diplomatically.

"Christ has been with me all the way. In India we ask often for His help. We cannot go to work without imploring Him for help for the serious cases He has entrusted to us.

"Here on furlough I do no nursing. I want to go back, for nursing is my work. Many women in the U. S. are devoting their lives to the Savior's work. I do not think that I am needed in Ambur; the staff can get along well without me, but I feel I can help some of the newcomers on our staff," she said in all humility. This month she will return to beloved Bethesda, although her furlough will not expire until November.

L. W. M. L. CONVENTION AT PORTLAND, OREG.

The site of the international Lutheran Women's Missionary League convention was moved from the Atlantic seaboard in 1951 to the Pacific Coast in 1953, but one knows from the early registrations and the many inquiries received that the intervening distance is no deterrent.

The Northwest District of the L. W. M. L. is hostess to the convention, and Portland, Oreg., the "City of Roses," is the meeting place. The Executive Board will convene on July 27 in the library of Concordia College, and the dormitory and chapel facilities on this new campus in a quiet part of the city will well provide for the needs of the board members.

The convention will be held July 28 and 29 in the air-conditioned Civic Auditorium, which has a seating capacity of 4,000. There is ample room for displays, group meetings, and noon luncheons. One of our own Lutheran women will accompany the singing on the four-manual pipe organ, and loudspeakers will carry the messages of our chaplains. The convention theme is "Saved to Serve."

The speaker for the opening service of the convention will be the Rev. R. C. Muhly, pastor of Immanuel Lutheran Church, Twin Falls, Idaho.

Mrs. Sadie Fulk Roehrs of Fort Wayne is president of the international league. Although the organization is only eleven years old, its more than 3,350 societies have a total membership of about 140,000 women. In that short time it developed a good record of service in the separate Districts, besides helping erect chapels in Cleveland, Mexico, Hawaii, and New York's Chinatown, a youth center in Japan, and a hospital in India, with one fourth of its "mite box" gifts.

For relaxation, fellowship, and opportunities to visit points of interest in the city, the convention committee has planned an evening tour, ending with a reception and vespers at Concordia College. There will be two post-convention tours, the first up Columbia River Highway and including Bonneville Dam and Mount Hood, and the second to various beaches along the Pacific Coast.

Inquiries regarding the convention should be addressed to the secretary, Mrs. Ray Bertram, 3624 N. E. Holman St., Portland 11, Oreg.

It is our earnest prayer that this first convocation in the West will strengthen us spiritually and refresh us physically so that we will even more cheerfully and in greater harmony serve our Lord Jesus.

International Lutheran Women's Missionary League Convention Committee for 1953

RETIREMENT OF CHURCH WORKERS

During 1952, 41 workers of congregations of our Synod retired. Of these, 23 were pastors, 2 professors, and 16 teachers. Each one of these servants of the Word had given the Lord and the Church up to 44 years of service.

What becomes of a worker who retires within our circles? In the past, Synod provided in a small way from a Support Fund. In 1937 the Pension Fund was created. The earnings of this fund are not sufficient to meet the amount allowed the worker, which is $60 a month for a pensioner and his wife. The Support Fund supplements the Pension Fund.

As the Pension Fund grows, the need for the Support Fund will lessen. The Pension Fund is accumulated by payments from workers and congregations. At present the worker pays 4 per cent of his income, and the congregation pays 7 per cent. By next year this amount will be increased to 8 per cent.

The Board of Support and Pensions will give to the coming convention of Synod a detailed and complete report, covering the record from 1918 until 1953.

In 1952 a meeting of all District chairmen was held to discuss the pension and support program of Synod and to acquaint all the District representatives with the problems and prospects of the Board of Support and Pensions.

At present Synod provides a moderate allowance for the over-age group, for the disabled, for the widows and orphans of the pastors, professors, and teachers who have served our Church.

A problem facing Synod is that though almost all workers and congregations are participating in the Pension Plan, there are some who have not participated. Should those who have not paid be in need of assistance from Synod upon retirement, what is the responsibility of Synod? Would it be fair to accord them the same consideration as those who have paid regularly?

Another problem is that the allowance at present is not nearly adequate for those who retire from the active ministry after 65. During the time of his active ministry the pastor, professor, or teacher is expected to devote his full time to the church or school and can therefore not make adequate provisions for a rainy day. Yet upon retirement he must live on the earnings of the Pension Fund as well as on the capital accumulated during the years of his service. Not a rosy prospect. The reports indicate that most of those who receive support have rendered many years of service and reach an advanced age.

If churches would find a way of giving the retired an opportunity to serve the Church at least in a limited way, this allowance could be supplemented by their earnings. In individual cases congregations have provided a home and/or an amount to supplement the allowance by Synod.

The Church has an obligation to these workers, not only to allow the minimum, but a more nearly adequate assistance when old age or disability overtakes them. Industry, not necessarily motivated by the love of Christ, has made more adequate provisions. The Church, which has the holy Gospel in abundance, should be the leader in providing for its workers. Great progress has been made, as statistics show. We know the Church will in the future meet the problem even more effectively. The convention of Synod at Houston will give further consideration to this important problem.

Board of Support and Pensions
EDWIN A. SOMMER
Executive Secretary

NEWS

The Rev. Armin C. Oldsen has resigned as Lutheran Hour speaker, Paul Friedrich, Executive Director of the Lutheran Laymen's League, announced as this issue of the WITNESS went to press.

Upon the advice of his physician, Pastor Oldsen submitted his resignation after it became increasingly evident that the strain of sermon preparation, writing assignments, and speaking at rallies as well as other assignments was having a detrimental effect on his health.

Pastor Oldsen will continue to speak over the Lutheran Hour broadcasts and will maintain his present rally schedule through June 28, when he will deliver his final Lutheran Hour message from the Garden of the Gods, in connection with the L. L. L. convention at Colorado Springs, Colo.

Forgoing the L. L. L. 1953 tour to the Holy Land, on which he was to have served as lecturer, he will rest for several weeks. His plans for the future are not definite, but, he said, he will probably return to the parish ministry.

The Lutheran Hour Operating Committee will hold a special meeting to make necessary arrangements for the continuation of the Lutheran Hour without interruption.

Arthur B. Wiswell, who sang for 81 years in the choir of the Cathedral Church of All Saints, Halifax, N. S., holds a record believed to be unequaled in the annals of the Anglican Church. When he was nine years old, he joined the choir. Mr. Wiswell is a leading businessman in the Maritime Provinces.

The *Lutheran Witness* of March 17 published an announcement and photo of William O. Victor III, 17, who had been missing from his home in Rockwall, Tex., since October 10. Recently his parents wrote to thank the WITNESS for its help at the time of their son's disappearance and to say: "We have our boy back home with us. He wrote us from a little town near Los Angeles, Calif. We met him at the Dallas airport early Easter Monday. What a wonderful Easter blessing for us this year!"

The Joint Commission on the Liturgy, composed of 17 representatives of eight Lutheran bodies, at its Philadelphia meeting on April 7, 1953, reversed the stand it had taken in 1947 and again in 1951, that it would print only the Authorized Version text in the new *Service Book and Hymnal,* expected to appear in 1955. After the appearance of the Revised Standard Version last fall, several churches represented on the commission asked that the new text be considered.

Because the actions of the different churches varied widely, the commission had to effect a compromise among conflicting requests and therefore resolved, according to *The Lutheran Companion:*

1) that *no* text be printed in the *Service Book and Hymnal* for the stated Epistles and Gospels for Sundays and holy days, but that Scripture references only be given;

2) that the report of the special committee on Scripture Versions containing a full and complete statement of the reasons on which this decision is based be made to the presidents of the respective Churches and be submitted to the *Lutheran Quarterly* for publication in its issue of May, 1953;

3) that the Commission authorize under its own imprint the preparation of two separate lectionaries of the stated Epistles and Gospels — one with the AV text, the other with the RSV text.

Although the commission could not satisfy everyone, it feels that its decision will offend the fewest, because the compromise neither prevents the use of the RSV nor forces its use by those who hold the AV superior.

Bishop Otto Dibelius of Berlin, whom *Time* featured in its April 6 issue, in addressing the General Synod of the United Evangelical Lutheran Church in Germany (VELKD) — which met in West Berlin in mid-April after East German authorities refused to allow the sessions to meet as scheduled at Weimar, Thuringia, in the Soviet Zone — asked German churches to "stand together unshakably against all afflictions."

In the absence, because of illness, of Bishop Hans Meiser of Munich, VELKD chairman, Dr. Ferdinand Bloetz of Hamburg, presided.

Three officials of the Lutheran World Federation were among the foreign churchmen at the meeting: Dr. Carl Lund-Quist, executive secretary; Dr. Julius Bodensieck, special commissioner for U. S. A. member churches; and Dr. Vilmos Vajta, director of LWF's department of theology.

Garabed Baronian, 85, during his 40 years spent as an itinerant Bible teacher in his native Turkey, was jailed more than 50 times. At the beginning of the century he was persecuted in Turkey, imprisoned, tortured, exiled, and at one time even sentenced to death, for preaching Christianity in that Moslem land. Suddenly released, he was sent to his family in Istanbul.

Mr. Baronian, born of Armenian Christian parents in Harpoot and educated at an American missionary college in Turkey, at the persuasion of his sons, who had come to the U. S., joined them in 1939. He now lives in San Diego, Calif.

The National Association of Evangelicals, at its annual convention, held at Cincinnati in April, urged the U. S. Government not to grant any appropriation, gift, or loan to a foreign nation which does not protect for all religious societies "the right to believe, practice, and propagate freely their respective faiths."

The association endorsed "in principle" Pope Pius XII's statement in February condemning interference with the right of Roman Catholics to teach and worship.

"We insist, however," the NAE declared, "that all these privileges claimed by the Pope for Roman Catholics in non-Catholic countries should be guaranteed by the Roman Catholic Church and the governments of Catholic-majority countries to Protestants in those countries, and we protest against the violations of these principles in recent acts of persecution of Protestants in Italy, Spain, Colombia, and other Catholic-majority countries and communities."

The success of the first half-year program of Lutheran Television Productions, "This Is the Life," has encouraged the committee to begin filming another 26-episode series, which will use the same cast and the same basic format, Melvin F. Schlake, Executive Secretary, announced last month.

The DuMont outlet in New York City and a Washington, D. C., affiliate, WTTG, began carrying the series May 1.

Two government officials of India told the Upper House of Parliament at New Delhi that everyone in India was free to propagate his religion, but the government did not want foreign missionaries from other countries to come to India for evangelical work among the natives. The officials are Home Minister Kailash Nath Katju and Deputy Home Minister B. N. Datar, who told the house that there were about 50 Protestant and 65 Roman Catholic missionary societies working in India. The societies, in the opinion of the government officials, should carry on educational, medical, philanthropic, and social "uplift" work, but should not take part in politics.

Prime Minister Nehru also said that political necessity suggests that foreign evangelical missions in India should be staffed by Indian workers instead of outsiders. Christian missionaries of Indian blood would be better equipped to propagate their faith than foreigners and to give a sense of Indian nationhood to highly individualistic tribes.

Roman Catholic Archbishop Ludwig Mathias of Madras has protested against this policy of the government toward foreign missionaries, charging it is "inconsistent" with the constitutional provision for religious freedom.

Both Protestant and Roman Catholic missions in India have been "Indianizing" their church activity.

The school board of York, Pa., turned down a proposal by the local Camp of Gideons to give New Testaments to public school pupils in that city. Forty churches in York County prayed that the board would reverse its decision. Dr. A. W. Ferguson, superintendent of schools in York, labeled these prayer efforts as a "pressure campaign against members of the school board." The Gideon proposal "may be illegal," he said, and "to distribute Protestant Testaments in public schools is against sound public policy" because pupils of all faiths attend these schools. Last February, in their national meeting at Atlantic City, school superintendents discussed the question of distributing Gideon Testaments. "Some of the superintendents revealed that the laws of their States would not permit any manner of distribution of Gideon Testaments," Dr. Ferguson said. "One half the superintendents present reported their boards would not permit such a distribution. Even where the legal question was not raised, other superintendents reported their boards felt the separation of Church and State was clearly involved."

Sixty-four students from Concordia College, Fort Wayne, Ind., recently conducted a two-day canvass for Our Redeemer Church, Chicago. Traveling in pairs over a mile-square area in south Chicago, the students sought information on unbaptized children and children not attending a Sunday school. The Rev. Luther A. Schuessler, pastor of the church, gave the survey group credentials which included a picture of "Jesus Knocking at the Door."

Results of the canvass brought a number of new worshipers to church services the following day; one mother brought two children to Sunday school; and many parents planned to have their children baptized. The number of children to be baptized was expected to exceed the results of a former canvass after which 30 were baptized.

House of Dreams, by G. L. Wind, is the May choice of the Pinebrook Book Club of Deleware. The club's monthly publication *Bookcast* in a review of the new Concordia Publishing House book describes it as "a novel of unusual depth and interest, one of the better works of Christian fiction with mature plot and excellent character portrayal."

The author, a former Lutheran day school teacher, edits the popular weekly juvenile magazines of our Synod: *Tiny Tots* for small children; *Child's Companion,* for ages 8—12; and the *Young World* for teen-agers, which have a circulation of 160,000 copies a week.

During Holy Week many U. S. TV stations telecast the hour-long *I Beheld His Glory,* a Cathedral Films movie which portrays the crucifixion and resurrection of Christ. The National Council of Churches offered the movie to the TV stations.

Although the DuMont and American networks showed the picture, the National and Columbia networks refused to telecast the film, for it would be "offensive to a large number of persons in the New York area," Sig Michelson of CBS explained. The portrayal of Judas, it was expected, would bring protests of anti-Semitism.

Dr. Samuel M. Cavert, general secretary of the National Council, said: "It is intolerable to be put in the position of not giving a dramatic presentation based faithfully on the New Testament."

Pedro Cardinal Segura y Saenz, Archbishop of Seville, Spain, issued separate pastoral instructions criticizing two American Roman Catholic publications: *America,* national Jesuit weekly published in New York, and the *Indiana Catholic and Record,* official newspaper of the Indianapolis archdiocese. Cardinal Segura censured them for taking exception to the pastoral letter he issued last spring warning them against the "Protestant danger" in Spain and objecting to the government's "tolerance" toward Protestants. *America* stated at that time that there was an "ethical duty" for religious freedom in Spain. The Indiana publication asserted that in refusing to allow complete religious freedom, Spain "gives the impression of living four centuries behind in questions of religious peace and concord." The cardinal's censure stated: "Mere members and priests and religious cannot legitimately set themselves up as judges of doctrine over prelates"; "the *America* article constitutes a real overstepping of authority which has caused spiritual harm to Catholics."

In another pastoral letter Segura called for suppression of Protestant "propaganda" literature which he described as a "horrible plague."

Miss Emma O. Mees, who died suddenly last month at the age of 72, served Trinity Church, Pomeroy, Ohio (Lorenz W. Blankenbuehler, pastor), as organist for 47 consecutive years and missed only the few Sundays in January, 1953, that she spent at the deathbed of her sister, Mrs. Henry Uhle.

One of 14 children, she was the daughter of Henry and Elizabeth Ohlinger Mees, pioneers who came with a Rhenish Bavarian group to settle in the Pomeroy Bend, Meigs County, Ohio, in the days when Dr. William Sihler founded the Lutheran churches in that area, 1844—45.

During her 47 years' service to Trinity, Miss Mees played on four different instruments: the piano; an old German harmonium made in Stuttgart; an electric tracker-action vocalion organ with flat-pedal boards; and since Easter, 1951, a Hammond spinet organ.

Among her survivors are two sisters, two brothers, and a niece, Mrs. Mildred Stanley, for 30 years affiliated with the Pomeroy National Bank, where she is now assistant cashier and member of the board of directors.

DEATHS

Traugott Zoch (April 16, 1868, Breslau, Germany, to March 29, Fort Wayne, Ind.), in his first year of life was brought to America by his parents, who, with a colony of Wends, settled in Warda, Tex. He attended Concordia College, Fort Wayne; graduated Concordia Seminary, Springfield, Ill., 1892; served as pastor near La Grange, Tex., where he started a mission, 1892 to 1894; Mount Healthy, Cincinnati, Ohio, 1894 to 1912; St. John's, near Convoy, Ohio, 1912 until 1932, when, after resigning for reasons of health, he and his family moved to Fort Wayne.

In 1892 he married Miss Anna Puscheck of Chicago, who died in 1895. In 1898 he married Miss Alice Wessling of Cincinnati, who, with four children: Erhardt, Herbert, and Wilbert Zoch, and Mrs. Renata Roberson, survives him.

At the funeral the Rev. Erwin L. Tepker officiated, and the undersigned, for many years pastor to the brother now deceased, preached on John 5:24. Burial was in Concordia Lutheran Cemetery, Fort Wayne. FRED WAMBSGANSS

John H. C. Fritz (July 30, 1874, Martin's Ferry, Ohio, to April 12, 1953, Springfield, Ill.), son of the Rev. John and Catherine Kirchner Fritz; for three years attended Lutheran parochial school at Frankenmuth, Mich., and for four years public schools at Marshall and Albion, Mich.; graduated Concordia College, Fort Wayne, Ind., 1894; Concordia Seminary, St. Louis, 1897; received honorary degree of Doctor of Divinity from Concordia College, Adelaide, Australia, 1930.

After he was ordained and installed as a Lutheran pastor at Pilot Knob, Mo., July 4, 1897, he served parishes there and at Bismarck, Mo., until 1901; Our Savior's Church, Brooklyn, N. Y., 1901 to 1914; Bethlehem Church, St. Louis, 1914 to 1920.

From 1920 to 1940 he was the first dean of the St. Louis Seminary. After he resigned from that office, he remained on the faculty as professor of homiletics. In 1949 he retired to modified service in the Graduate School of the Seminary.

With the late Dr. Walter A. Maier, Dr. Fritz was a co-founder of Radio Station KFUO and a member of its Board of Directors until his death. He was Vice-President of the Western District 1915 to 1919; President, 1919 to 1920; member of the Mission Board of the English District and later of the Western District; Visitor; member of the Lutheran Unity Committee as well as other synodical committees and boards.

He was the author of *The Preacher's Manual, Pastoral Theology, Essentials of Preaching, Principles of Teaching,* and *The Practical Missionary.* He also wrote for numerous publications in the Church and frequently read essays at synodical conventions. Since 1949 he was editor of *Der Lutheraner,* official German publication of Synod. For many years he was an active elder and Bible class teacher at Bethel Church, University City, Mo.

In 1898 he married Emilie Koerber, who with two daughters, Martha, wife of Dr. Walter A. Baepler, president of Concordia Seminary, Springfield, Ill.; Ruth, wife of the Rev. Adolph R. Meyer, Sioux City, Iowa; and one adopted son, Henry, of Detroit, Mich., survives him.

At the funeral, held April 15 at Bethel Church, Dr. Paul M. Bretscher, acting president of the St. Louis Seminary, officiated; Dr. William Arndt spoke on behalf of the faculty; Dr. John W. Behnken spoke as the representative of Synod; the Students' Chorus of Concordia Seminary gave the choral selection; and the undersigned preached and at New Bethlehem Cemetery read the committal service.

GEORGE A. LOOSE

MUSIC

Psalm 86. By Thomas Stoltzer. Edited by Otto Gombosi. Concordia Publishing House, St. Louis 18, Mo. $1.50.

The most ambitious choral number Concordia has published to date, a composition in a larger form, written during Luther's lifetime, with original style and clarity.

Luther's text has been carefully translated to carry out the design of the music. The translator is Henry S. Drinker, an admirer of Bach and the old masters. The editor, Otto Gombosi, a Harvard professor and musicologist, has written an analytical preface, of value to choir conductors interested in the polyphonic art of the past.

Church choirs attempting these 30 pages of a cappella music must be good. Since the *Psalm* is divided into three parts, it could be sung on three different occasions or used in its entirety at a concert.

College choirs and special choirs will do well to study this rare old masterpiece of polyphonic writing, scored for six voices: soprano, mezzo-soprano, alto, tenor, baritone, and bass. The melodic lines are easy to learn and avoid all extremes, but the intricate time and rhythms add to the complexity and difficulty of assembling the parts into an organic and mosaic whole.

WALTER WISMAR

Announcements

Ordinations and Installations

Ordained: CANDIDATES

Backus, D. William, St. Peter, San Leandro, Calif., by H. C. Theiss, March 29.

Gros, Leopoldo, Puerto Aurora, Misiones, Argentina, by F. Hoehn, March 1.

Truenow, Albert R., St. Paul, Coronel Suarez, Province Buenos Aires, Argentina, by Pres. S. H. Beckmann, Feb. 1.

Ordained and Installed:

Berndt, Herbert, ordained St. Paul, Colonia Leandro N. Alem, Misiones, Argentina; installed Picada Libertad, Misiones, and Pueblo Leandro N. Alem, Misiones, by Juan G. Berndt, Feb. 8; installed Picada Afrikana, Misiones, Argentina, by Juan G. Berndt, Feb. 9.

Roth, Erich, ordained Seccion Quinta, Misiones; installed Campo Viera, Misiones, by Pres. S. H. Beckmann, March 1; Picada San Martin, Argentina, by Juan G. Berndt, March 2.

PASTORS

Baus, Juan, Galarza, Entre Rios; Mansilla, Entre Rios, Argentina, by Pres. S. H. Beckmann, Oct. 12, 1952.

Boelter, Fred, Grace, Alma Center, Wis., by E. G. Schedler, April 12.

Born, Charles, Faith, Lincoln, Nebr., by A. F. Wegener, April 19.

Burroughs, A. C., Executive Secretary of Stewardship and Missions, Kansas District, by Pres. W. H. Meyer, April 6.

Droegemueller, A. F., Bethany, Houston, Tex., by G. W. Obenhaus, March 15.

Elfman, Henry, Trinity, Reseda, Calif., by C. H. Bopp, March 29.

Krupski, Otto F., Holy Cross, Shelbyville, Ill., by Gilmore A. Lueck, April 12.

Meske, Samuel, Concordia, Beulah, N. Dak., by Herbert Burgdorf, April 12.

Schlade, E. F., Fort Frances, Ont., Can. (additional charge), by A. A. Dierks, April 12.

Schultz, Arthur, St. Matthew, San Antonio, Tex., by Guido A. Merkens, April 12.

Stechholz, Erwin H. F., St. Mark, Mendon, N. Y., by Herbert E. Plehn, April 12.

Ground Breaking

Abilene, Kans. Faith, church, April 5.

Holland, Mich. Zion, church, parish hall, March 29.

Dedications

Hinsdale, Ill. Zion, remodeled church, April 12.

Marion, Ind. St. James, church, April 12.

Odessa, Minn. Trinity, enlarged and remodeled church, Feb. 15.

Sturgis, Mich. Trinity, church, March 22.

Union, Ill. St. John, church, April 12.

Vermillion, S. Dak. Chapel and student center serving students at the University of South Dakota, April 19.

Official Notices

Pastor W. Herman Goegginger, Ph. D., of Toronto, Canada, has passed his written and oral colloquy and is hereby declared eligible for a call into the parish ministry of The Lutheran Church — Missouri Synod. — W. A. Baepler, D. D.; Paul M. Bretscher, Ph. D.; F. A. Hertwig, D. D., *Chairman.*

Teacher Paul A. Lassanske, St. John's, Glendale, L. I., N. Y., requests a colloquy to qualify for the ministry of The Lutheran Church — Missouri Synod. — H. J. Rippe, *President* of the Atlantic District.

Mr. José Avendaño Valenzuela, Av. Colón 1687, Viña del Mar, Chile, has applied for membership in The Lutheran Church — Missouri Synod and requests a colloquy. — S. H. Beckmann, *President,* Argentine District.

The Rev. Kornelijs Avotins, at present ministering to a group of Latvian Lutherans in Vancouver, British Columbia, requests a colloquy for the purpose of entering the ministry of The Lutheran Church — Missouri Synod. — C. F. Baase, *President,* Alberta-British Columbia District.

Mr. Kenneth Beachboard of Greenville, S. C., has applied for a colloquy for the purpose of entering the ministry of The Lutheran Church — Missouri Synod. — Rudolph S. Ressmeyer, *President,* Southeastern District.

The Rev. Arthur F. Steinke, Elmsmere, N. Y., has been appointed Visitor of the Albany Circuit, since the Rev. Arthur Gerhardt has been elected to membership on the Board of Directors of the District. — Herman J. Rippe, *President,* Atlantic District.

Pastor A. A. Drevlow of Ada, Minn., has been appointed Visitor of the Second Circuit of the North Park Region Conference in place of Pastor N. F. Seebach, who has accepted a call elsewhere in the District.

Pastor Kurt Mueller of Staples, Minn., has been appointed Visitor of the First Circuit of the East Park Region Conference in place of Pastor P. J. Affeldt, who has for valid reasons asked to be relieved. — H. A. Gamber, *President,* Minnesota District.

Call for Nominations for the Vacant Professorship at Concordia Seminary, Springfield

Congregations of Synod are requested to nominate qualified candidates for the professorship at the Springfield Seminary, made vacant by the transfer of Dr. W. A. Baepler to the presidency of the Seminary.

Candidates should be sound theologians, with experience in the practical ministry, and possess the aptitude to teach students of mature age.

The man to be called must be especially equipped to teach in the field of the Old Testament.

All nominations with characterizations of the candidates should be sent to the Secretary of the Board of Control within four weeks after the publication of this announcement. — B. Selcke, D. D., *Secretary,* Board of Control, 120 W. Monroe St., Petersburg, Ill.

Summer School

Concordia Teachers College, River Forest, Ill., announces a summer school program in two sessions:

A Workshop Period from June 15 to 26, offering:

1. *Arts and Crafts* (for day schools, vacation Bible schools, Sunday schools).

2. *Audio-Visual Aids* (for educational organizations in the church).

3. *Youth Leadership* (for leaders of young people's organizations, camp counselors, etc.).

4. *Church Music* (for directors of choirs and organists).

5. *Kindergarten Curriculum Materials* (for teachers in kindergartens or in beginners departments in Sunday school).

The regular Summer Session, June 29 to July 31, offers:

1. A rich and varied program of regular *advanced courses* leading toward the Bachelor's degree.

2. An ample number of regular courses on the *junior college level.*

3. A special program designed for *beginning teachers.*

4. Courses for *those who have served as emergency teachers.*

5. *Religion courses for trained teachers or prospective teachers.*

For catalog or further information write to: Summer School, Concordia Teachers College, 7400 Augusta Street, River Forest, Ill. — Arthur Klinck, *President.*

Notice

Anyone knowing of Lutherans moving or having moved in and around Athens and Gainesville, Ga., please notify the Rev. Richard P. Deffner, 118 University Drive, Athens, Ga.

Wanted

Used chancel or other *carpeting* to cover the squeaky balcony floor in a mission chapel. Write Pastor F. A. Gumz, Arkansas and Dickson, Fayetteville, Ark.

Collection plates, candelabra, and *cross* for two new mission churches in Toronto. Please send all correspondence to the Rev. G. W. Bornemann, 274 Concord Ave., Toronto 4, Ontario.

Communion ware for small mission congregation, or just pitcher. Will pay shipping costs. Write: St. Luke's Lutheran Church, Box 308, Oakridge, Oreg.

Old and used *C. P. H. Sunday school leaflets* for distribution to children at schools for the deaf. Send to Rev. Delbert Thies, Grace Lutheran Church, 204 Washington Ave., Memphis, Tenn.

Available

Two silver *candlesticks* (electric), 10½" high; one 18" ebony finish *crucifix* with white corpus; one red velvet *altar cloth,* 19×84", with corresponding lectern and pulpit appendia, available to any mission congregation. Write: Rev. F. W. Falkenroth, Pleasant Dale, Nebr.

Book racks for church pews, free. — The Rev. F. Niedner, 115 S. Sixth St., St. Charles, Mo.

Missing Person

Jack Cirrincione, 14, left his home at Elgin, Ill., January 16, 1953, and failed to return. He is 5'11" tall, weighs 150 lbs., has blue eyes, brown hair. He attended 9th grade at Abbott Junior High School, Elgin. His parents will be grateful for information: Mr. and Mrs. C. Cirrincione, 18 S. Aldine St., Elgin, Ill.

Changes of Address

Pastors:

Baumgaertner, Martin W., Chaplain (Major), Davis Monthan AFB, 36 Air Div., Tucson, Ariz.
Baus, Juan, Galarza, F. C. N. G. U., Republica Argentina
Berndt, Herbert, Leandro N. Alem, Casilla de Correo 45, Misiones, Republica Argentina
Boelter, Fred, Alma Center, Wis.
Born, Charles H., 4910 Greenwood Ave., Lincoln, Nebr.
Burroughs, A. C., 906 Wayne, Topeka, Kans.
Degner, G. W., 724A Tenth St., N., Breckinridge, Minn.
Esslinger, Jacob, R. 1, Nokomis, Ill.
Falkenroth, F. S., Cedar Bluffs, Iowa
Gros, Leopoldo, c/o Rev. F. Hoehn, Colonia, San Francisco, Alba Posse, Misiones, Republica Argentina
Hubertz, John W., 7 South University, Vermillion, S. Dak.
Kellermann, W. F., 705 Dearborn Ave., Shelton, Wash.
Kusils, H., 2141 Maplewood, Apt. 5, c/o Mr. K. Tirztis, Montreal, Que., Can.
Losser, Carl, R. 1, Buhl, Idaho
Mahder, George, 514 Fourth St., Pontiac 17, Mich.
Meier, Herman, R. 2, 28 Dorchester Road, Lockport, N. Y.
Misch, Otto, R. 1, Bonfield, Ill.
Moellering, Ralph L., 1134 S. Ashland Blvd., Chicago 7, Ill.
Oermann, H. G., 112 N. Williams St., York, Pa.
Press, Gottfried G., Box 196, Kinde, Mich.
Roth, S. E., Casilla de Correo No. 5, Obera, Misiones, Republica Argentina
Runge, Francis M., Puddin Lane, Star Route, Willimantic, Conn.
Schmidtke, Paul A., *em.,* 3514 62d Ave., Oakland 5, Calif.
Schoewe, Theodore M., Chaplain (1st Lt.), Hq. 472, Engr. Avn., Bn., APO 122, c/o Postmaster, N. Y. City
Schultz, Arthur L., 119 Sage, San Antonio, Tex.
Schwan, E. L., 113 Packard Ave., S. E., Grand Rapids 6, Mich.
Steinke, Adolph L., 1049 Westcott St., Syracuse 10, N. Y.
Truenow, Alberto R., Ameghino 248, Coronel Suarez, F. C. N. Roca, Republica Argentina
Truenow, Carlos E., Casilla de Correo No. 98, Formosa, Gobn de Formosa, Republica Argentina
Vojtko, Paul A., 201 Baltimore Ave., Point Pleasant, N. J.
Wagner, O. F., 15 E. Curtiss, Bozeman, Mont.
Witzgall, H. J., 2018 Fifth Ave., N., Fort Dodge, Iowa
Wyneken, Martin L., 812 Taylor Ave., Alameda, Calif.

Teacher:

Schapsmeier, Fred, 39 Divinity St., Bristol, Conn.

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